

## Saṅgārava Sutta – Discourse to Saṅgārava

### Part Three: The Ascetic Practices

480. <i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "What if I keep (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, <sup>1</sup> (and) forcefully grasp, forcefully press, seriously burn down [unskillful] thoughts by [skillful] thoughts? <sup>2</sup>
<i>So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.</i>	Then I indeed, Bhāradvāja, keeping (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, forcefully grasp, forcefully press, seriously burn down [unskillful] thoughts by [skillful] thoughts.
<i>Tassa mayhaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.</i>	Then, Bhāradvāja, to me keeping (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, forcefully grasping, forcefully pressing, seriously burning down [unskillful] thoughts by [skillful] thoughts, sweat escapes from (my) armpits.
<i>Seyyathāpi, bhāradvāja, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya,</i>	Suppose, Bhāradvāja, that a strong man either took a weak man by head, or ("took") (him) by shoulder, and then forcefully grasped (him), forcefully pressed, seriously burnt down;
<i>evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.</i>	Indeed, exactly so, Bhāradvāja, to me keeping (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, forcefully grasping, forcefully pressing, seriously burning down [unskillful] thoughts by [skillful] thoughts, escaped sweat from armpits.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammutṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,

<sup>1</sup> Tipiṭakadhara Mingun Sayadaw, quoting an undisclosed Pāli text, however says the *bodhisatta* was grinding his teeth and clicking his tongue. ( *"The Great Chronicle of the Buddhas"*, vol.2, part 1, p.152; PDF p.170.)

<sup>2</sup> Tipiṭakadhara Mingun Sayadaw adds a further ascetic practice of the *bodhisatta* ascribed to him before he decided to apply the mental force. The sayadaw later cites Jinālaṅkāra Ṭikā (an apocryphal Sub-Commentary) as the source (in p.155). According to it the *bodhisatta* first came to the conclusion that food is "coarse", hence he reduced his food to fruits fallen from trees. Later he decided that "searching for fruit is also a kind of impediment" (*palibodhā*) and reduced himself only to the fruit fallen from the tree that he used as a shelter (thus he could peacefully stay sitting where he was). (Note that *Visuddhimagga* in the description of *rukhamūlika dhutanga* however prohibits fruit trees as a dwelling place.) As the *bodhisatta* was sustaining himself by that little amount of food he decided to practice the application of mental force. (*ibid.*)

<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).
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<i>377. Idāni attano dukkarakārikaṃ dassento, tassa mayhantiādīmāha.</i>	377. Now (the Buddha) explains His austere practices, hence (He) said "to me" etc.
<i>Kiṃ pana bhagavā dukkaraṃ akatvā buddho bhavituṃ na samatthoti?</i>	However, what (is the reason) that the Buddha couldn't avoid (/ "not do") the austerities (and) become a Buddha (right away)?
<i>Katvāpi akatvāpi samatthova.</i>	Whether (the Buddha) did (the austerities) or did not, (He) could (become a Buddha right away) anyway.
<i>Atha kasmā akāsīti?</i>	Then why did He do (them)?
<i>Sadevakassa lokassa attano parakkamaṃ dassessāmi.</i>	(Thinking: ) "I will show my exertion to the world with (its) deities.
<i>So ca maṃ vīriyanimmathanaguṇo hāsessatīti.</i>	Also, that quality of destructive energy <sup>3</sup> will gladden me.
<i>Pāsāde nisinnoyeva hi paveniāgataṃ rajjaṃ labhivāpi khattiyo na tathāpamudito hoti,</i>	Indeed, just sitting in the palace, the <i>khattiya</i> (of royal family) is not satisfied merely from receiving kingship by lineage,
<i>yathā balakāyaṃ gahetvā saṅgāme dve tayo sampahāre datvā amittamathanaṃ katvā pattarajjo.</i>	Rather, (he is satisfied from) becoming a king when (he) has taken a body of army, delivered two (or) three blows in the battle, (and) suppressed the enemy.
<i>Evaṃ pattarajjassa hi rajjasiriṃ anubhavantassa pariṣaṃ oloketvā attano parakkamaṃ anussaritvā,</i>	To (one) who has become a king that way, indeed, when observing the crowd as (he) enjoys the kingly majesty, (he) remembers (his) own exertion,
<i>"asukaṭṭhāne asukakammaṃ katvā asukañca asukañca amittaṃ evaṃ vijjhivā evaṃ paharivā imaṃ rajjasiriṃ pattosmī"ti cintayato balavasomanassaṃ uppajjati.</i>	(thinking: ) "doing that particular work at that particular place, having destroyed that particular enemy thus, I entered the kingly majesty after striking thus," (and) a powerful happiness arises (in him).
<i>Evamevaṃ bhagavāpi sadevakassa lokassa parakkamaṃ dassessāmi, so hi maṃ parakkamo ativiya hāsessati, somanassaṃ uppādessatīti dukkaramakāsi.</i>	Exactly so, also the Exalted One (thinking: ) "I will show (my) exertion to the world with (its) deities, (and) that exertion of mine, indeed, will immensely gladden, (and) arouse happiness," the <i>bodhisatta</i> ) engaged in austerities.
<i>Apica pacchimaṃ janataṃ anukampamānopi akāsiyeva,</i>	Moreover, (the Exalted One) practiced (the austerities) also because of (His) compassion to the future generations, (thinking: )
<i>pacchimā hi janatā sammāsambuddho kappasatasahassādhikāni cattāri asaṅkheyyāni pāramiyo pūretvāpi padhānaṃ padahitvāva sabbaññūtaññānaṃ patto,</i>	"The future generations will think: 'only (when) the rightly (and) thoroughly Enlightened One completed the Perfections (/ <i>Pāramī</i> ) for four incalculable (aeons and) hundred thousand (ordinary) aeons, entered the omniscience after exerting effort,

<sup>3</sup> I.e. energy that leads to destruction of mental defilements.



<i>"Avacāhaṃ jotipālo, kassapaṃ sugataṃ tadā;</i>	"Told I (a brahmin of the name) Jotipāla, to the Well Gone (Buddha) Kassapa at that time,
<i>Kuto nu bodhi muṇḍassa, bodhi paramadullabhā.</i>	'Where would be an Enlightenment for (this) shaveling, Enlightenment is supremely rare.'
<i>Tena kammavipākena, acariṃ dukkaraṃ bahuṃ;</i>	As the result of that action, (I) practiced a lot of austerities,
<i>Chabbassānuruvelāyaṃ, tato bodhimapāpuṇiṃ.</i>	For six years in Uruvela, (and) after that attained Enlightenment.
<i>Nāhaṃ etena maggena, pāpuṇiṃ bodhimuttamaṃ;</i>	I haven't by that (ascetic) path attained the ultimate Enlightenment;
<i>Kumaggena gavesissaṃ, pubbakammena vārito"ti.</i>	Travelled I by the wrong path, obstructed by the previous action."
<i>Dukkaracariyāya bodhāya amaggabhāvadassanattaṃ dukkaracariyaṃ akāsīti keci.</i>	Some (say) that (the Buddha) practiced the austerities in order to show the reality of wrong path, (i.e.) the practice of austerities for Enlightenment. <sup>8</sup>
<i>Atha vā lokanāthassa attano parakkamasampattidassanattāya dukkaracariyā.</i>	Or otherwise (it was) the practice of austerities for the World Leader's purpose of showing (His) own wealth of exertion.
<i>Paṇītādhimuttiyā hi paramukkaṃsagatabhāvato abhinīhārānurūpaṃ sambodhiyaṃ tibbachandatāya sikhāpattiyā</i>	"On behalf of the entrance to the training by sharp will for the sake of the complete Enlightenment characterized by the noble wish for the aspect of perfect departure out through the sweet liberation,
<i>tadatthaṃ īdisampi nāma dukkaracariyaṃ akāsīti loke attano vīriyānubhāvaṃ vibhāvetuṃ –</i>	For that purpose (the Buddha) indeed practiced right this kind of austerity." (The Buddha thinking so) explained the power of energy:
<i>"so ca me pacchā pītisomanassāvaho bhavissati"ti lokanātho dukkaracariyaṃ akāsī.</i>	"Then also there will be joy (and) happiness gained by me," the World Leader practiced the austerities.
<i>Tenāha "sadevakassa lokassā"tiādi.</i>	Therefore (He) said: "in the world with (its) deities.
<i>Tattha vīriyanimmathanaguṇoti vīriyassa saṃvaḍḍhanasampādanaguṇo.</i>	There "quality of destructive energy" means the quality of increasing (and) exerting the energy.
<i>Yathāvuttamatthaṃ upamāya vibhāvetuṃ "pāsāde"tiādi vuttaṃ.</i>	In order to explain by a simile the meaning of what was said, (it was) said: "in the palace" etc.
<i>Saṅgāme dve tayo sampahāreti dvikkhattuṃ tikkhattuṃ vā parasenāya pahārapayoge.</i>	"Two (or) three blows in the battle" means making two or three times an effort to beat (/hit) the other army.
<i>Padhānavīriyanti sammappadhānehi āsevanavīriyaṃ, sabbaṃ vā pubbhāgavīriyaṃ.</i>	"Exertion (and) effort" means out of the (kinds of) right exertion the continuous effort, otherwise all the effort previous (to Enlightenment).

<i>Dantebhīdantamādhāyāti heṭṭhādante uparidantaṃ ṭhapetvā.</i>	"(My) upper teeth on (my) lower teeth" means placing the upper teeth on the lower teeth.
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<sup>8</sup> From the word *keci* it might seem that this is an opinion voiced by not-very-appreciated teachers. However, because the argument itself is included in the Commentaries (mentioned above), I suppose that here *keci* simply points to a number of Theravāda teachers in general.

<i>Cetasā cittanti kusalacittena akusalacittam.</i>	"[Unskilfull] thoughts by [skilfull] thoughts" means the unskilfull thoughts <sup>9</sup> by skilfull thoughts.
<i>Abhiniggaṇheyyanti niggaṇheyyam.</i>	"If I forcefully grasp" means if I grasp.
<i>Abhinippiḷeyyanti nippiḷeyyam.</i>	"If I forcefully press" means if I press.
<i>Abhisantāpeyyanti tāpetvā vīriyanimmathanaṃ kareyyam.</i>	"If I seriously burn down" means having burnt, I shall exercise the suppression by exertion.
<i>Sāraddhoti sadaratho.</i>	"Burning" means being heated.
<i>Padhānābhittunnassāti padhānena abhittunnassa, viddhassa satoti attho.</i>	"By forcing the effort" (has) the meaning of forcing by effort being destructive.

481. <i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya'nti.</i>	481. "Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth as well as from (my) nose.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) nose, there was a great noise in (my) ears from the escaping air.
<i>Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti,</i>	Suppose for example that there is a great noise of blowing bellows.
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.</i>	Indeed, exactly so, Bhāradvāja, there was a great noise in (my) ears from the escaping air to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) nose.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatthitā sati asammuttā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,
<i>sāraddho ca pana me kāyo hoti appatippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: 'what if I meditate the meditation of non-breathing?'"
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.

<sup>9</sup> The Sub-Commentary adds that the *kusala citta* here is the skilfull thinking accompanied by powerful Right Thought (*balavasammāsaṅkappayuttena kusalacittena*), and the unskilfull thoughts are the unskilfull thoughts together with thoughts on sensual pleasures etc. (*kāma vitakkādisahitaṃ akusalacittam*). It should be however noted, that the demon Māra, when rejected during the time of *bodhisatta*'s great departure from the palace, warned *bodhisatta* in these words: *"ito dāni te paṭṭhāya kāma vitakkaṃ vā byāpāda vitakkaṃ vā vihiṃsā vitakkaṃ vā cintita kāle jānissāmi"* = "Starting from now on I will notify you when (you) think the thought of sensual pleasures, the thought of anger, or the thought of violence." (*Jātaka-Aṭṭakathā – Nidānakathā – Avidūrenidānakathā* (MM vol.1 p.74) and *Apadāna-Aṭṭhakathā – 2. Avidūrenidānakathā* (MM vol.1 p.76).) Mingun Sayadaw even adds that if such thoughts arose in the *bodhisatta*, Māra would have killed the *bodhisatta* "right on the spot." (*"The Great Chronicle of the Buddhas"*, vol.2, part 1, p.158; PDF p.176.) Could it be so, that the *bodhisatta* simply forced skilfull thoughts over any thoughts that were not "particularly" skilfull, such as sloth & torpor, or restlessness & worry? That would however contradict the Sub-Commentary quoted above.

<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, great winds push (toward the top) of (my) head.
<i>Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya,</i>	Suppose, Bhāradvāja, that a strong man fiercely pierced the top of (my) head by a sharp razor; <sup>10</sup>
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth, (my) nose, as well as from (my) ears, great winds push (toward the top) of (my) head.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asamuṭṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,
<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, there were (painful) ("head-") feelings in (my) head.
<i>Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkhaṇḍena sīse sīsavethaṃ dadeyya,</i>	Suppose, Bhāradvāja, that a strong man might give (me) head-binding by a piece of coarse leather-rope on (my) head;
<i>evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth, (my) nose, as well as from (my) ears, there were (painful) ("head-") feelings in (my) head.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upatṭhitā sati asamuṭṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,
<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.

<sup>10</sup> Tipiṭakadhara Mingun Sayadaw however says: "as if a man of strength was churning the head with a sharp and pointed drill."  
(*"The Great Chronicle of the Buddhas"*; vol.2, part 1, p.153; PDF p.171.)

<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, great winds cut through (my) belly.
<i>Seyyathāpi, bhāradvāja, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya,</i>	Suppose, Bhāradvāja, that a skilled bovine slaughterman or an apprentice of a bovine slaughterman cuts through (my) belly by a sharp bovine knife;
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, great winds cut through (my) belly.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammuṭṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,
<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmīṃ dāho hoti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, there is great burning in (my) body.
<i>Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ,</i>	Suppose, Bhāradvāja, that two strong men take a weaker man by different limbs (and) roast (him) in a pile of coals, totally roast (him) up.
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmīṃ dāho hoti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, there is great burning in (my) body.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammuṭṭhā, sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse, my body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).
<i>Apissu maṃ, bhāradvāja, devatā disvā evamāhaṃsu – 'kālaṇkato samaṇo gotamo'ti.</i>	Thereafter, Bhāradvāja, deities saw me and spoke thus: "the ascetic Gotama is dead."
<i>Ekaccā devatā evamāhaṃsu – 'na kālaṇkato samaṇo gotamo, api ca kālaṇkaroti'ti.</i>	Some deities spoke thus: "the ascetic Gotama is not dead, however he is dying."
<i>Ekaccā devatā evamāhaṃsu – 'na kālaṇkato samaṇo gotamo, nāpi kālaṇkaroti;</i>	Some deities spoke thus: "the ascetic Gotama is neither dead, nor is he dying;
<i>arahaṃ samaṇo gotamo, vihārotveva so arahato<sup>11</sup> evarūpo hoti'ti.</i>	Enlightened is the ascetic Gotama, he, the Arahant, when residing, (he) is such."

<sup>11</sup> Because the word has four different meanings, I am keeping *Arahant* even in translation, to avoid prioritizing any of the four meanings. The four meanings are: "*ārakattā arīnaṃ, arānañca hatattā, paccayādīnaṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva kāraṇehi arahanti veditabbo.*" = "Moving away from the enemies (i.e. defilements), because of killing the enemies (i.e. the defilements), by the worthiness of (receiving) necessities etc., (and) the absence of committing evil (even) secretly – the word "*arahaṃ*" should be known even by these characteristics.

<i>378. Appāṇakanti nirassāsakaṃ.</i>	378. "Of non-breathing" means without breathing.
<i>Kammāragaggariyāti kammārassa gaggaranāliyā.</i>	"Of blowing bellows" means of smith's <sup>12</sup> bellows.
<i>Sīsavedanā hontīti kutoci nikkhamituṃ alabhamānehi vātehi samuṭṭhāpitā balavatiyo sīsavedanā honti.</i>	"There were (painful) ("head-") feelings" means there arose strong head-feelings by the winds that didn't (get) to escape from anywhere.
<i>Sīsaveṭhaṃ dadeyyāti sīsaveṭhanaṃ dadeyya.</i>	"Give (me) head-binding" means (he) might give a head-binding.
<i>Devatāti bodhisattassa caṇḍikamanakoṭiyaṃ paṇṇasālāpariveṇasāmantaṃ ca adhivatthā devatā.</i>	"Deities" means the deity that stayed at the end of the <i>bodhisatta's</i> walking-meditation path as well as (the deity) that stayed in the leaf-roofed chamber (of the <i>bodhisatta</i> ).

<i>Tadā kira bodhisattassa adhimatte kāyadāhe uppanne mucchā udapādi.</i>	Indeed, at that time, there arose dizziness in the immensely hot body of the <i>bodhisatta</i> .
<i>So caṇḍikameva nisinno hutvā papati.</i>	He, while just walking, fell down into sitting. <sup>13</sup>
<i>Taṃ disvā devatā evamāhaṃsu – "vihārotveva so arahato"ti, "arahanto nāma evarūpā honti matakasadisā"ti laddhiyā vadanti.</i>	Having seen that, deities spoke thus: "thus resides He, the Arahant," "As for Arahants, they are of such character, like dead," speak (the deities their) assumption.
<i>Tattha yā devatā "kālaṇkato"ti āhaṃsu, tā gantvā suddhodanamahārājassa ārocesuṃ – "tumhākaṃ putto kālaṇkato"ti.</i>	There the deities that said "dead", they went and informed the great king Suddhodana: "Your son is dead."
<i>Mama putto buddho hutvā kālaṇkato, no ahutvāti?</i>	"Is my son dead after becoming Enlightened, or not after becoming (Enlightened)?"
<i>Buddho bhavituṃ nāsakkhi, padhānabhūmiyaṃyeva patitvā kālaṇkatoti.</i>	"He was not able to become Enlightened; he is dead having fallen right on the floor (where he) exerted (himself)."
<i>Nāhaṃ saddahāmi, mama puttassa bodhiṃ apatvā kālaṇkiriyaṃ nāma natthīti.</i>	"I don't believe (you), there is no death for my son if (he) hasn't (yet) attained Enlightenment," (said the king).

<i>Aparabhāge sammāsambuddhassa dhammacakkaṃ pavattetvā anupubbena rājagahaṃ gantvā</i>	In the later part (of the Buddha's life), when the Wheel of Dhamma was set spinning, (the Buddha) gradually went to Rājagaha,
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<sup>12</sup> The Pāli-Burmese verbatim translation translates *kammārassa gaggaranāliyā* as "goldsmith's bellows" (ရွှေပန်းထိန်၏ ရွက်တီးဖြင့်). I don't see this supported by the Sub-Commentaries, nor even by Tipiṭakadhara Mingun Sayadaw who says "blacksmith" (TGCB 2.1. p.153).

<sup>13</sup> Tipiṭakadhara Mingun Sayadaw translates this Pāli Commentary taking the words *nisinno hutvā* as describing the word *papati*, rather than (as would be the more common understanding) placing the moment of falling after the moment of sitting. Sayadaw writes: "the Bodhisatta fainted and fell down into a sitting position while walking. (He did not fall down lying on his face in an unsightly manner. Being one endowed with great mindfulness, he just fell into a sitting posture while walking up and down.)" (TGCB 2.1. p.155)

<i>kapilavatthum anuppattassa suddhodanamahārājā pattam gahetvā pāsādam āropetvā yāgukhajjakam datvā</i>	And then from (the Buddha) who arrived in Kapilavatthu, the great king Suddhodana took the alms-bowl, placed (it) in the palace, gave (the Buddha) sumptuous rice-gruel,
<i>antarābhattasamaye etamattham ārocesi – tumhākaṃ bhagavā padhānakaraṇakāle devatā āgantvā, "putto te, mahārāja, kālaṇkato"ti āhaṃsūti.</i>	And at the end of the meal informed (the Buddha) about that matter: "Exalted One, during the time of Your exertion, deities arrived and said: 'great king, your son is dead.'"
<i>Kiṃ saddahasi mahārājāti?</i>	"What did (you) believe, great king?"
<i>Na bhagavā saddahinti.</i>	"Exalted One, I didn't believe."
<i>Idāni, mahārāja, supinappaṭiggahaṇato paṭṭhāya acchariyāni passanto kiṃ saddahissasi?</i>	"Now, great king, since the (time you) have received the explanation of (your) dreams, seeing wonders, what do you believe?"
<i>Ahampi buddho jāto, tvampi buddhapitā jāto, pubbe pana mayhaṃ aparipakke ñāṇe bodhicariyaṃ carantassa dhammapālakumārakālepi sippaṃ uggahetuṃ gatassa,</i>	I have become the Enlightened One, you have also become the father of the Enlightened One. Previously, moreover, when my knowledge was not accomplished, training in the Enlightenment training, even in the life (/ "time") as the prince Dhammapāla when (I) went to learn skills,
<i>"tumhākaṃ putto dhammapālakumāro kālaṇkato, idamassa aṭṭhi"ti ekaṭṭhiṃ āharitvā dassesuṃ,</i>	(people) brought a wild goat's bone and explained: 'your son prince Dhammapāla is dead, this is his bone' -
<i>tadāpi tumhe, "mama puttassa antarāmaraṇaṃ nāma natthi, nāhaṃ saddahāmi"ti avocuttha, mahārājāti.</i>	Even at that time you said: 'there is no untimely death to my son, I don't believe (you),' great king."
<i>imissā aṭṭhuppattiya bhagavā mahādharmmapālaajātakam kathesi.</i>	(Based) on this biography the Exalted One narrated the birth story (called) The Great Dhammapāla.

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: 'what if I practice having cut off all food?'
<i>Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocuṃ – 'mā kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.</i>	Then, Bhāradvāja, indeed the deities approached me and said this: 'may you, sir, indeed not practice having cutt off all food.
<i>Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjhohāressāma. Tāya tvaṃ yāpessasi'ti.</i>	If you, sir, really practice having cut off all food, then we will bring heavenly nutrition for you by (your) skin pores. <sup>14</sup> By that you will thrive.'
<i>Tassa mayhaṃ, bhāradvāja, etadahosi – 'ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ,</i>	Then, Bhāradvāja, this occurred to me: 'So, even though I would proclaim thorough fasting,
<i>imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjhohāreyyumu, tāya cāhaṃ yāpeyyaṃ.</i>	These deities would then bring for me heavenly nutrition by (my) skin pores, and by that I would thrive.
<i>Taṃ mamassa musā'ti.</i>	That would be a lie of mine. <sup>15</sup>
<i>So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, 'hala'nti vadāmi.</i>	Then I, Bhāradvāja, indeed refused those deities, (and) said: 'enough'."

<sup>14</sup> Literally "body-hair pores".

<sup>15</sup> I.e. the Buddha would then say He was fasting, although He would in fact receive nutrition from deities. The fasting practice would thus be not perfect – because although He would avoid food from human world, He would not avoid food from heaven.

379. <i>Mā kho tvaṃ mārisāti sampiyāyamānā āhaṃsu.</i>	379. "(May) you, sir, indeed no (practice)" – (the deities) said (that) out of love (for the <i>bodhisatta</i> ).
<i>Devatānaṃ kirāyaṃ piyamanāpavohāro, yadidaṃ mārisāti.</i>	Indeed, this is the usage of love & affection for deities, namely this "sir" ( <i>/mārisa</i> ).
<i>Ajajjitanti abhojanaṃ. Halanti vadāmīti alanti vadāmi, alaṃ iminā evaṃ mā karittha, yāpessāmahanti evaṃ paṭisedhemīti attho.</i>	"Fasting" means not eating. "I said: 'enough'" has the meaning "I said: 'stop, stop that, don't do so, I will thrive,' I prohibit (them)."

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsa'nti.</i>	"Then, Bhāradvāja, this occurred to me: 'what if I eat a little (and then again) a little food, a handful by handful (of liquid), as is either the mungo juice, or the horse-gram juice, or the cow-pea juice, or the chick-pea juice.'
<i>So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresim pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.</i>	Thus I, Bhāradvāja, indeed ate a little by little food, a handful by handful (of liquid), as is either the mung-bean juice, or the horse-gram juice, or the cow-pea juice, or the chick-pea juice.
<i>Seyyathāpi nāma āsītikapabbānī<sup>16</sup> vā kāḷapabbāni vā, evamevassu me aṅgapaccarīgāni bhavanti tāyevappāhāratāya;</i>	Suppose for example joints of (bamboo) (called) "eighty (years old)", or "black" (bamboo) joints, exactly so became my limbs just by eating so little.
<i>seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisadaṃ hoti tāyevappāhāratāya;</i>	Suppose for example a camel's hoof, exactly so was the flesh of my buttocks just by eating so little. <sup>17</sup>
<i>seyyathāpi nāma vaṭṭanāvaḷī, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya;</i>	Suppose for example a string of beads <sup>18</sup> , exactly so were my backbone vertebrae rising (and) descending (/in depressed intervals) just by eating so little.
<i>seyyathāpi nāma jarasālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuḷiyo oluggaviluggā bhavanti tāyevappāhāratāya;</i>	Suppose for example roof-supporting beams of rest-house that start to rotten away, exactly so where my ribs just by eating so little.
<i>seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhītārakā gambhīragatā okkhāyikā dissanti tāyevappāhāratāya;</i>	Suppose for example the water bubbles in a deep (water) well are visible as gone (and) descended deep, <sup>19</sup> exactly so were my eye-balls visible in the eye-sockets gone (and) descended deep just by eating so little.
<i>seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavī saṃphuṭitā hoti sammilātā tāyevappāhāratāya.</i>	Suppose for example a bitter gourd picked when tender is thoroughly affected by wind (and) heat, dried up, exactly so was my skin on the head thoroughly affected, dried up, just by eating so little.

<sup>16</sup> From the translation you might wonder whether the original meaning of "*āsītikapabbāni*" wasn't simply "joints of eighty years (old man)". However, the word *pabba* is used only for joints of branches, creepers, cane, reed, or grass (as explained in Pāḷi-Myanmar-English Dictionary of U Hote Sein), whereas the word for anatomical joints is "*sandhi*".

<sup>17</sup> Tipiṭakadhara Mingun Sayadaw says: "The hips of the Bodhisatta wrinkled all over like the big hoofs of a camel and the anus was depressed." (TGCB 2.1. p.156)

<sup>18</sup> The verbatim Pāḷi-Burmese translation glosses: "where each presses on one another".

<sup>19</sup> U Htinn Fatt's English translation says: "like the gleam of water lying at the bottom of a deep well." Tipiṭakadhara Mingun Sayadaw however says: "like the bubbles of water in a large deep well" (TGCB 2.1. p.157). The word "*udakatārakā*" can mean both. The great Pāḷi-Myanmar dictionary says: "ရေညှိဝင်သော အရိပ်" ("shadow visible in water"), whereas U Hote Sein's Pāḷi-Myanmar dictionary says "ရေပွတ်" ("water bubbles"). I suppose that bubbles make more sense in this context, because their shape is comparable to the shape of eyes.

<i>So kho ahaṃ, bhāradvāja, 'udaracchaviṃ parimasissāmi'ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, 'piṭṭhikaṇṭakaṃ parimasissāmi'ti udaracchaviṃyeva pariggaṇhāmi;</i>	Then I, Bhāradvāja, indeed (thinking: ) 'I will take hold the skin of (my) belly' I held just (my) backbone. (Thinking: ) "I will take hold of the backbone" I held just the skin of (my) belly.
<i>yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṇṭakaṃ allinā hoti tāyevappāhāratāya.</i>	So much did, Bhāradvāja, the skin of (my) belly attach to the backbone just by eating so little.
<i>So kho ahaṃ, bhāradvāja, 'vaccaṃ vā muttaṃ vā karissāmi'ti tattheva avakujjo papatāmi tāyevappāhāratāya.</i>	Then I, Bhāradvāja, (thinking: ) 'I will defecate or urinate,' fall right there on (my) face, just by eating so little. <sup>20</sup>
<i>So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi.</i>	Then I, Bhāradvāja, indeed (think: ) 'I will rub (my) limbs by (my) hands appeasing this very body.'
<i>Tassa mayhaṃ, bhāradvāja, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.</i>	Then, Bhāradvāja, to me rubbing (my) limbs by (my) hand, hair of decayed roots fall out from the body just by eating so little. <sup>21</sup>
<i>Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu – 'kāḷo samaṇo gotamo'ti.</i>	Thereafter, Bhāradvāja, when people saw me (they) spoke thus: 'the ascetic Gotama is black.'
<i>Ekacce manussā evamāhaṃsu – 'na kāḷo samaṇo gotamo, sāmo samaṇo gotamo'ti.</i>	Some people spoke thus: 'the ascetic Gotama is not black; dark is the ascetic Gotama.'
<i>Ekacce manussā evamāhaṃsu – 'na kāḷo samaṇo gotamo napi sāmo, maṇḍuracchavi samaṇo gotamo'ti;</i>	Some people spoke thus: 'the ascetic Gotama is neither black, nor even dark. Dark-golden (/grey) skinned is the ascetic Gotama.' <sup>22</sup>
<i>yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyaḍāto upahato hoti tāyevappāhāratāya.</i>	So much, Bhāradvāja, was (my) pure color of skin, of glittering light, bright, (changed) just by eating so little. <sup>23</sup>

<i>380-1. Maṇḍuracchavīti maṇḍuramacchacchavi.</i>	380-1. "Dark golden (/grey) skinned" means the skin of the fish (known as) freshwater catfish.
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<sup>20</sup> Tipiṭakadhara Mingun Sayadaw explains: "When sitting to answer the call of nature, the urine did not come out at all as there was not enough liquid food in the belly to turn into urine. As for the excrement, just one or two hardened balls of the size of a betel nut was discharged with difficulty. The sweat trickled profusely from the whole body. He fell on the spot with his face downwards." (TGCB 2.1. p.157) Notice the difference from what sayadaw said in p.155: "Being one endowed with great mindfulness, he just fell into a sitting posture while walking up and down." Perhaps this is to show how strong effect had the fasting on the *bodhisatta's* mindfulness.

<sup>21</sup> Tipiṭakadhara Mingun Sayadaw expands on this, saying that they came off from the body and stuck to the hand. (TGCB 2.1. p.157)

<sup>22</sup> Tipiṭakadhara Mingun Sayadaw glosses that the natural complexion of the *bodhisatta* was "bright yellow like the colour of *singīnikkha* pure gold." (TGCB 2.1. p.158)

<sup>23</sup> In *Suttanipāṭa – 3. Mahāvagga – 2. Padhāna Sutta* the Buddha explains, that at this point the demon Māra appeared near the *bodhisatta* and suggested that it is better for the *bodhisatta* to go back home, because this way he may soon die. (Notice the similarity of this recommendation to what certain parents and relatives may suggest to a conscientious monk who wants to dedicate himself to ardent meditation in a jungle. At that time their intention is sincere love. However, in this case Māra is described as "feigning" good will in order to prevent *bodhisatta* from becoming a Buddha.) The *bodhisatta* then pointed out to Māra himself the "ten armies" of Māra, namely: (1) sensual pleasure (*kāma*), (2) aversion (*arati*), (3) thirst and hunger (*khuppiṇāsa*), (4) weariness (*tandi*), (5) sloth and torpor (*thinamiddha*), (6) fear (*bhīru*), (7) doubt (*vicikicchā*), (8) arrogance and haughtiness (*maṅgala-thambha*), (9) craving and conceit (*taṇhāmāna*), and (10) self-praise and honor with despising and condemning others (*attukkaṃsana-paravambhana*). Thereafter the *bodhisatta* uttered his famous proclamation: "*Saṅgāme me mataṃ seyyo yaṃ ce jīve parājīto.*" = "It is better for me to die in the battle, rather than be defeated and live."

482. "Tassa mayhaṃ, bhāradvāja, etadahosi – 'ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo;	482. Then, Bhāradvāja, this occurred to me: "indeed, of those torturing, painful, sharp, harsh, bitter feelings experienced by either ascetics or the brahmins of the past times this much is the ultimate, there is none greater.
yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo;	Indeed, also of those torturing, painful, sharp, harsh, bitter feelings experienced by either ascetics or the brahmins of the future times this much is the ultimate, there is none greater.
yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.	Indeed, also of those torturing, painful, sharp, harsh, bitter feelings experienced by either ascetics or the brahmins of the present times this much is the ultimate, there is none greater.
Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ.	However, indeed, I won't attain the superhuman states, the distinction of knowledge (and) vision worthy of the Noble (men) by this bitter, painful austerity. <sup>24</sup>

Etāva paramanti tāsampi vedanānametaṃyeva paramaṃ, uttamaṃ pamāṇaṃ.	"This much is the ultimate" means out of those feelings right this is the ultimate, the utmost amount.
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<sup>24</sup> From the books about Buddha's life, which are commonly available in bookstores today, we learn that the *bodhisatta* decided to stop his austere practices because he heard a group of ladies singing around, playing a lute. He got the idea that if the strings in the lute are too tight, the sound won't be correct, and if the strings are too loose, no sound will come out. Taking this as the simile for slack and austere practices, he entered the Middle Path. This simile, nor any other similar simile as a part of the *bodhisatta's* journey toward Enlightenment occurs in the main text, Commentaries, Sub-Commentaries, or even the great Chronicle of Tipiṭakadhara Mingun Sayadaw. Could it be a story pertaining exclusively to Mahāyāna or a non-Theravāda scripture? (The Buddha however taught that simile to Soṇa Kolivisa in *AN 6.6.1. Soṇa Sutta* a *Vinaya Piṭaka – Mahāvaggapāḷi – 5. Cammakkhandaḥako – Soṇassa Pabbajjā*.) As we can see from the main text, the *bodhisatta* decided for the Middle Path through the perceived ultimate extreme in his austere practices and absence of any progress toward the Liberation. In fact, it is well consistent with the previous two cases – first the *bodhisatta* realized he can't attain eternal peace by life in luxury; second he realized he can't attain eternal peace by meditative absorptions (*jhāna*), and now he realized he can't attain eternal peace by austere practices. In all cases he achieved the ultimate level, and through his peerless mindfulness he let go of it, seeking a different method.

## Saṅgārava Sutta – Rozprava Saṅgāravovi

### Část Třetí: Asketické Metody

480. <i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇheyyaṃ abhinippīleyyaṃ abhisantāpeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "What if I keep (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, <sup>25</sup> (and) forcefully grasp, forcefully press, seriously burn down [unskillful] thoughts by [skillful] thoughts? <sup>26</sup>	"Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : 'Co kdybych ponechal (své) horní zuby na (svých) dolních zubech, a podpořil (své ústní) patro (svým) jazykem, (a) násilím držel, násilím tlačil, vážně spaloval [nedovedné] myšlenky [dovednými] myšlenkami?'
<i>So kho ahaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhāmi abhinippīlemi abhisantāpemi.</i>	Then I indeed, Bhāradvāja, keeping (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, forcefully grasp, forcefully press, seriously burn down [unskillful] thoughts by [skillful] thoughts.	Pak jsem, Bhāradvādžo, vskutku ponechal (své) horní zuby na (svých) dolních zubech, a podpořil (své ústní) patro (svým) jazykem, (a) násilím držel, násilím tlačil, vážně spaloval [nedovedné] myšlenky [dovednými] myšlenkami.
<i>Tassa mayhaṃ, bhāradvāja, dantebhidantamādhāya, jivhāya tāluṃ āhacca, cetasā cittaṃ abhiniggaṇhato abhinippīlayato abhisantāpayato kacchehi sedā muccanti.</i>	Then, Bhāradvāja, to me keeping (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, forcefully grasping, forcefully pressing, seriously burning down [unskillful] thoughts by [skillful] thoughts, sweat escapes from (my) armpits.	Pak, Bhāradvādžo, mě, kdo ponechal (své) horní zuby na (svých) dolních zubech, a podpořil (své ústní) patro (svým) jazykem, (a) násilím držel, násilím tlačil, vážně spaloval [nedovedné] myšlenky [dovednými] myšlenkami, unikal pot z podpaží.
<i>Seyyathāpi, bhāradvāja, balavā puriso dubbalataraṃ purisaṃ sīse vā gahetvā khandhe vā gahetvā abhiniggaṇheyya abhinippīleyya abhisantāpeyya,</i>	Suppose, Bhāradvāja, that a strong man either took a weak man by head, or ("took") (him) by shoulder, and then forcefully grasped (him), forcefully pressed, seriously burnt down;	Řekněme Bhāradvādžo, že silný muž vzal slabého muže za hlavu, nebo (ho) vzal za rameno, a pak (ho) násilím držel, násilím tlačil, vážně spaloval;

<sup>25</sup> Tipiṭakadhara Menun Sajadó ale cituje nejmenovaný text v jazyce Pāli, a říká, že *bódhisatta* brousil zubama a klepal jazykem. (*"The Great Chronicle of the Buddhas"*, sv.2, část první, str.152; PDF str.170.)

<sup>26</sup> Tipiṭakadhara Menun Sajadó dále přidává asketickou metodu, která je *bódhisattovi* přizpůsobená ještě před tím než se rozhodl užít psychického násilí. Sajadó později cituje Džinálankára Ťíká (apokryfní Podkomentář) jakožto zdroj (na str. 155). Podle něj *bódhisatta* nejprve došel k závěru, že jídlo je "hrubé", a tak snížil svou potravu na ovoce spadlé ze stromů. Později se rozhodl, že "hledání ovoce je také druh zábrany" (*palibodhā*) a snížil se pouze na ovoce spadlé z toho stromu, který měl za přístřeší (a tak mohl v klidu zůstat sedět tam kde byl). (Všimni si, že *Visuddhimagga* v popisu *rukhamúlika dhutaṅgy* ale zakazuje mnichům ovocné stromy coby místo k pobývání.) Když se *bódhisatta* udržoval tím malým množstvím jídla, rozhodl se cvičit se v užívání psychického násilí. (*tamtéž*)

<i>evameva kho me, bhāradvāja, dantebhidantamādhāya, jivhāya tālum āhacca, cetasā cittaṃ abhiniggaṇhato abhinippiḷayato abhisantāpayato kacchehi sedā muccanti.</i>	Indeed, exactly so, Bhāradvāja, to me keeping (my) upper teeth on (my) lower teeth, supporting the palate with (my) tongue, forcefully grasping, forcefully pressing, seriously burning down [unskilful] thoughts by [skilful] thoughts, escaped sweat from armpits.	Vskutku, právě tak, Bhāradvādžo, mě, kdo ponechal (své) horní zuby na (svých) dolních zubech, a podpořil (své ústní) patro (svým) jazykem, (a) násilím držel, násilím tlačil, vážně spaloval [nedovedné] myšlenky [dovednými] myšlenkami, unikal pot z podpaží.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammutṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,	(V té době) je mnou vynaložené úsilí neotřesitelné, ustanovená všímavost bez výpadku,
<i>sāradhho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).	Moje tělo ale hoří (a) je neklidné právě tím nepříjemným úsilím, (touto) nucenou námahou.

<i>377. Idāni attano dukkarakārikaṃ dassento, tassa mayhantiādīmāha.</i>	377. Now (the Buddha) explains His austere practices, hence (He) said "to me" etc.	377. Teď (Buddha) vysvětluje své asketické metody, proto řekl "mi" atd.
<i>Kiṃ pana bhagavā dukkaraṃ akatvā buddho bhavituṃ na samatthoti?</i>	However, what (is the reason) that the Buddha couldn't avoid ("not do") the austerities (and) become a Buddha (right away)?	Avšak, co (je důvodem), že se Buddha nemohl nevěnovat asketismu (a) stát se Buddhou (hned)?
<i>Katvāpi akatvāpi samatthova.</i>	Whether (the Buddha) did (the austerities) or did not, (He) could (become a Buddha right away) anyway.	At' už se (Buddha) věnoval (asketismu) nebo nevěnoval, mohl (se) jednoduše stát Buddhou.
<i>Atha kasmā akāsīti?</i>	Then why did He do (them)?	Proč se (jim) tedy věnoval?
<i>Sadevakassa lokassa attano parakkamaṃ dassessāmi.</i>	(Thinking: ) "I will show my exertion to the world with (its) deities.	(S myšlenkou: ) "Poukáži na svou námahu světu se (svými) bohy.
<i>So ca maṃ vīriyanimmathanaguṇo hāsessatīti.</i>	Also, that quality of destructive energy <sup>27</sup> will gladden me.	Také, ta vlastnost ničivé energie mě potěší.
<i>Pāsāde nisinnoyeva hi paveniāgataṃ rajjaṃ labhitvāpi khattiyo na tathāpamudito hoti,</i>	Indeed, just sitting in the palace, the <i>khattiya</i> (of royal family) is not satisfied merely from receiving kingship by lineage,	Vskutku, když by <i>khattiya</i> (královské rodiny) pouze seděl v paláci, nebude spokojený s pouhým přijetím

<sup>27</sup> Tj. energie, která vede ke zničení nečistot mysli.

		královské (moci) skrze (královskou) linii,
<i>yathā balakāyaṃ gahetvā sarigāme dve tayo sampahāre datvā amittamathanam katvā pattarajjo.</i>	Rather, (he is satisfied from) becoming a king when (he) has taken a body of army, delivered two (or) three blows in the battle, (and) suppressed the enemy.	Spíše, (bude spokojený) z přijetí královské (moci) pokud vzal část armády, uštědřil dvě (nebo) tři rány v boji, (a tak) potlačil nepřítele.
<i>Evam pattarajjassa hi rajjasiriṃ anubhavantassa parisam oloketvā attano parakkamaṃ anussarivā,</i>	To (one) who has become a king that way, indeed, when observing the crowd as (he) enjoys the kingly majesty, (he) remembers (his) own exertion,	(Tomu) kdo se takto stal králem, vskutku, když se podívá na dav (svých poddaných) při tom co si užívá královské majestátnosti, pamatuje si své úsilí,
<i>"asukaṭṭhāne asukakammaṃ katvā asukañca asukañca amittaṃ evaṃ vijjhitvā evaṃ paharivā imaṃ rajjasiriṃ pattosmī"ti cintayato balavasomanassaṃ uppajjati.</i>	(thinking: ) "doing that particular work at that particular place, having destroyed that particular enemy thus, I entered the kingly majesty after striking thus," (and) a powerful happiness arises (in him).	(s myšlenkou: ) "po vykonání té které práce na tom kterém místě, po zničení toho kterého nepřítele jsem takto vstoupil do královské majestátnosti po tom co jsem takto udeřil," (a) mocná radost (v něm) vyvstane.
<i>Evamevaṃ bhagavāpi sadevakassa lokassa parakkamaṃ dassessāmi, so hi maṃ parakkamo ativiya hāsessati, somanassaṃ uppādessatīti dukkaramakāsi.</i>	Exactly so, also the Exalted One (thinking: ) "I will show (my) exertion to the world with (its) deities, (and) that exertion of mine, indeed, will immensely gladden, (and) arouse happiness," the <i>bodhisatta</i> ) engaged in austerities.	Právě tak se i Vznešený, (s myšlenkou: ) "poukáži na svou námahu světu se (svými) bohy, (a) ta moje námaha mě vskutku nesmírně potěší a vyvolá radost," věnoval asketismu.
<i>Apica pacchimaṃ janataṃ anukampamānopi akāsiyeva,</i>	Moreover, (the Exalted One) practiced (the austerities) also because of (His) compassion to the future generations, (thinking: )	Navíc, (Vznešený) se věnoval (asketismu) také kvůli (svému) soucitu k budoucím generacím, (s myšlenkou: )
<i>pacchimā hi janatā sammāsambuddho kappasatasahassādhikāni cattāri asañkhyeyyāni pāramiyo pūretvāpi padhānaṃ padahitvāva sabbaññutaññānaṃ patto,</i>	"The future generations will think: 'only (when) the rightly (and) thoroughly Enlightened One completed the Perfections ( <i>/Pāramī</i> ) for four incalculable (aeons and) hundred thousand (ordinary) aeons, entered the omniscience after exerting effort,	"Budoucí generace si pomyslí: 'pouze (když) správně (a) zcela Osvícený dokončil Dokonalosti ( <i>/Pāramī</i> ) během čtyř nespočítatelných (eonů a) sta tisíce (obyčejných) eonů, vstoupil do vševědouce po vynaložení úsilí,

<i>kimaṅgaṃ pana mayanti padhānavīriyaṃ kattabbaṃ maññissati;</i>	How come then that we (would without making any effort)? There should be exertion (and) effort made <sup>28</sup>	Jak pak tedy my (bychom, bez žádného úsilí)? Musí být vynaložené úsilí a námaha.
<i>evaṃ sante khippameva jātijarāmaṇassa antaṃ karissatī pacchimaṃ janataṃ anukampamāno akāsiyeva.</i>	(and) being so, (the future generations) will quickly make the end to birth, old age, (and) death." (Thus) compassionate toward the future generations, (the Exalted One) practiced (the austerities).	(a) tak (budoucí generace) rychle učiní konec zrození, stárnutí, (a) smrti." (Takto) soucitný vůči budoucím generacím se (Vznešený) věnoval (asketismu).

<i>Ṭīkā - 6. Mahāsaccakasuttavaṇṇanā<sup>29</sup></i>	Sub-Commentary to MN 6. The Great Discourse to Saccaka	Podkomentář k MN 6. Velká Rozprava Saččakovi
<i>377. Kiṃ pana na samattho, yato evaṃ parehi cintitumpi asakkuṇeyyaṃ dukkaracariyaṃ chabbassāni akāsīti adhippāyo.</i>	377. What (is the reason) that (the Buddha) couldn't avoid ("not do") (the austerities) – has the meaning that this way others won't be able even to think (to follow: ) "(the Buddha) did (the austerities) for six years."	377. Co (je důvodem), že se Buddha nemohl nevěnovat asketismu (a) stát se Buddhou (hned) – má ten význam, že takto ostatní nebudou schopni ani pomyslet (že by následovali: ) "(Buddha) se věnoval (asketismu) šest let."
<i>Katvāpi akatvāpi samatthova kāraṇassa nipphannattā.</i>	Whether (the Buddha) did (the austerities) or did not, (He) could (become a Buddha right away is (based) on fulfilling the conditions.	At' už se (Buddha) věnoval (asketismu) nebo nevěnoval, mohl (se) jednoduše stát Buddhou, (to) je (řčeno na základě) splnění podmínek.
<i>"Yathāpi sabbesampi kho bodhisattānaṃ carimabhave antamaso sattāhamattampi dhammatāvasena dukkaracariyā hotiyeva,</i>	"Just like indeed for all the Buddhas-to-be in (their) last life there is naturally the practice of austerities indeed at least just for seven days,	"Právě tak, jako je právě pro všechny budoucí Buddhy v (jejich) posledním životě přirozené cvičení asketismu, vskutku nejméně sedm dní,
<i>evaṃ bhagavā samattho dukkaracariyaṃ kātuṃ, evaṃ na akāsi, na pana tāya buddho jāto,</i>	Thus the Exalted One able (to attain Enlightenment anyway) (decided) to practice the austerities; and thus He did, although (He) didn't become a	Tak Vznešený, schopný (dosáhnout Osvícení hned) (se rozhodl) věnovat se asketismu; a tak se ("On") věnoval, přestože se nestal Buddhou

<sup>28</sup> Tipiṭakadhara Menun Sajadó vysvětluje: "namáhavé úsilí utvořené čtvrtým odhodláním, jmenovitě: (1) 'Kéž pouze kůže zůstane!' (2) 'Kéž pouze šlachy zůstanou!' (3) 'Kéž pouze kosti zůstanou!' (4) 'Kéž (mé) maso i krev vyschnou!' – se nazývá '*padhāna-vīriya*.'" ("The Great Chronicle of the Buddhas", sv.2, část první, str.152; PDF str.170.)

<sup>29</sup> Přikládám vysvětlení Podkomentáře jakožto odpověď na poznámku na konci knihy ct. Bhikkhu Bodhi, kterou si můžete přečíst v "Notes" části knihy "*The Middle Length Discourses of the Buddha, A Translation of the Majjhima Nikāya*", Wisdom Publications, Boston, 2009; str.1229, pozn.387.

<i>atha kho majjhimāya eva paṭipattiyā"ti</i>	Buddha by that, but in fact just by the Middle Path." <sup>30</sup>	tím, ale ve skutečnosti Střední Stezkou."
<i>tassā byatirekamukhena sadevakassa lokassa bodhāya amaggabhāvadīpanattham,</i>	By that contradiction (the practice was done) in order to explain the existence of the wrong path toward the Enlightenment in the world with its deities.	Tímto rozporem (se věnoval asketismu) aby poukázal na existenci špatné stezky za Osvícením ve světě se svými bohy.
<i>imassa pana bhagavato kammavipākavasena chabbassāni dukkaracariyā ahoṣi.</i>	However, because of the result of actions ( <i>/kamma-vipāka</i> ) of this Exalted One, the practice of austerities lasted six years.	Nicméně, kvůli následku svých činů ( <i>/kamma-vipāka</i> ) tohoto Vznešeného, cvičení asketismu trvalo šest let.
<i>Vuttañhetam –</i>	Indeed, it is said: <sup>31</sup>	Vkutku, říká se:
<i>"Avacāham jotipālo, kassapaṃ sugataṃ tadā;</i>	"Told I (a brahmin of the name) Jotipāla, to the Well Gone (Buddha) Kassapa at that time,	"Řekl jsem já, (brahmin jménem) Džótípála, Dobře Jdoucímu (Buddhovi) Kassapovi toho času,
<i>Kuto nu bodhi muṇḍassa, bodhi paramadullabhā.</i>	'Where would be an Enlightenment for (this) shaveling, Enlightenment is supremely rare.'	'Kde by bylo Osvícení pro tohohle holohlavce, Osvícení je nesmírně vzácné.'
<i>Tena kammavipākena, acariṃ dukkaraṃ bahuṃ;</i>	As the result of that action, (I) practiced a lot of austerities,	Následkem toho činu (slovem) jsem se věnoval mnohým asketickým (metodám),
<i>Chabbassānuruvelāyaṃ, tato bodhimapāpuṇiṃ.</i>	For six years in Uruvela, (and) after that attained Enlightenment.	Po šest let v Uruvéle, (a) po tom (jsem) dosáhl Osvícení.
<i>Nāham etena maggena, pāpuṇiṃ bodhimuttamaṃ;</i>	I haven't by that (ascetic) path attained the ultimate Enlightenment;	Nedosáhl jsem tou (asketickou) cestou konečného Osvícení;
<i>Kumaggena gavesissaṃ, pubbakammena vārito"ti.</i>	Travelled I by the wrong path, obstructed by the previous action."	Cestoval jsem špatnou cestou, zadržen přechozím činem."

<sup>30</sup> Uvozovky v původním textu pravděpodobně naznačují citaci. Nebyl jsem ale schopen nalézt tato slova v žádném ze spisů, které jsou mi dostupné.

<sup>31</sup> Co následuje je citace z *Apadānapāli – 39. Avaṭṭaphalavaggó – 10. Pubbakammaṇḍikabuddhaapadānaṃ - par.92-94.* Z nějakého důvodu si ct. Bhikkhu Bodhi nebyl vědom tohoto textu zahrnutého v hlavních spisech Pāli (možná protože udělal výjimku a nevšimnul si jejího odkazu v Podkomentáři?) a vyjádřil pochybnost ohledně původu textu *Madḍdāhima Nikāji*, který se nám dochoval. Ct. Bhikkhu Bodhi navrhuje, že možná to pořadí událostí, které jsou zmíněné v té rozpravě, bylo původně jiné, a poukazuje na Buddhovo odmítnutí potřeby asketických metod již na začátku. Pravda je, že vlastní slova Buddhy (které se nachází později v tomto textu) naznačují, že si Buddha nebyl vědom Střední Stezky před tím, než zanechal asketismu: "*Na kho panāham imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ.*" = "Avšak, vskutku, nedosáhnou nadlidských stavů, odlišení se poznáním (a) vizí hodných Ušlechilých (mužů) tímto hořkým, bolestivým asketismem." Buddha vysvětlil, že ho to napadlo až později: "Pak mi vyvstalo (v mysli) ..." - "*Tassa mayham, bhāradvāja, etadahosi ...*".

<i>Dukkaracariyāya bodhāya amaggabhāvadassanattam dukkaracariyam akāsi keci.</i>	Some (say) that (the Buddha) practiced the austerities in order to show the reality of wrong path, (i.e.) the practice of austerities for Enlightenment. <sup>32</sup>	Někteří (říkají) že se (Buddha) věnoval asketismu aby poukázal na skutečnost špatné cesty, (tj.) cvičení asketismu za (cílem) Osvícení.
<i>Atha vā lokanāthassa attano parakkamasampattidassanattāya dukkaracariyā.</i>	Or otherwise (it was) the practice of austerities for the World Leader's purpose of showing (His) own wealth of exertion.	Nebo jinak (to bylo) cvičení asketismu za účelem Vůdce Světa, aby poukázal na své bohatství námahy.
<i>Paṇītādhimuttiyā hi paramukkaṃsagatabhāvato abhinīhārānurūpaṃ sambodhiyaṃ tibbachandatāya sikhāppattiyā</i>	"On behalf of the entrance to the training by sharp will for the sake of the complete Enlightenment characterized by the noble wish for the aspect of perfect departure out through the sweet liberation,	"Pro vstup do cvičení ostrou vůlí, za účelem úplného Osvícení příznačného ušlechtilým přáním vlastnosti dokonalého odchodu ven skrze sladké osvobození,
<i>tadattam idisampi nāma dukkaracariyam akāsi loke attano vīriyānubhāvaṃ vibhāvetum –</i>	For that purpose (the Buddha) indeed practiced right this kind of austerity." (The Buddha thinking so) explained the power of energy:	Vskutku, za tím účelem se (Buddha) věnoval právě tomuto druhu asketismu." (Buddha s touto myšlenkou pak) vysvětlil moc úsilí:
<i>"so ca me pacchā pītisomanassāvaho bhaviṣṣatī"ti lokanātho dukkaracariyam akāsi.</i>	"Then also there will be joy (and) happiness gained by me," the World Leader practiced the austerities.	"Pak bude mnou také získaná radost (a) štěstí," (a tak) se Vůdce Světa věnoval asketismu.
<i>Tenāha "sadevakassa lokassā"tiādi.</i>	Therefore (He) said: "in the world with (its) deities.	Proto řekl: "ve světě se (svými) bohy.
<i>Tattha vīriyanimmathanaguṇoti vīriyassa saṃvaḍḍhanasampādanaguṇo.</i>	There "quality of destructive energy" means the quality of increasing (and) exerting the energy.	Tam "vlastnost ničivé energie" znamená vlastnost zvyšování (a) vynakládání energie.
<i>Yathāvuttamattham upamāya vibhāvetum "pāsāde"tiādi vuttam.</i>	In order to explain by a simile the meaning of what was said, (it was) said: "in the palace" etc.	Pro vysvětlení řečeného významu příkladem, (bylo) řečeno: "v paláci" atd.
<i>Sanāme dve tayo sampahāreti dvikkhattum tikkhattum vā parasenāya pahārapayoge.</i>	"Two (or) three blows in the battle" means making two or three times an effort to beat (/hit) the other army.	"Dvě (nebo) tři rány v boji" znamená vynaložení úsilí udeřit nepřátelskou ("jinou") armádu.
<i>Padhānavīriyanti sammappadhānehi āsevanavīriyam, sabbam vā pubbabhāgavīriyam.</i>	"Exertion (and) effort" means out of the (kinds of) right exertion the continuous effort, otherwise all the effort previous (to Enlightenment).	"Úsilí a námaha" znamená ze správných (druhů) úsilí nepřetržitá námaha, nebo veškerá námaha (předcházející Osvícení).

<sup>32</sup> Z toho slova *kéči* se může zdát, že je to názor vyslovený učiteli, kterým nebyla přikládána velká váha. Ten argument je ale zahrnutý v Komentářích (zmíněných výše), a tak se domnívám, že tady *kéči* pouze poukazuje na jisté Théravádové učitele.

<i>Dantebhidantamādhāyāti heṭṭhādante uparidantaṃ ṭhapetvā.</i>	"(My) upper teeth on (my) lower teeth" means placing the upper teeth on the lower teeth.	"(Své) horní zuby na (svých) dolních zubech" znamená položit horní zuby na spodní zuby.
<i>Cetasā cittanti kusalacittena akusalacittaṃ.</i>	"[Unskilfull] thoughts by [skilfull] thoughts" means the unskilfull thoughts <sup>33</sup> by skilfull thoughts.	"[Nedovedné] myšlenky [dovednými] myšlenkami" znamená nedovedné myslenky dovednými myšlenkami.
<i>Abhiniggaṇheyyanti niggaṇheyyaṃ.</i>	"If I forcefully grasp" means if I grasp.	"Kdybych násilím držel" znamená kdybych držel.
<i>Abhinippīleyanti nippīleyaṃ.</i>	"If I forcefully press" means if I press.	"Kdybych násilím tlačil" znamená kdybych tlačil.
<i>Abhisantāpeyyanti tāpetvā vīriyanimmathanaṃ kareyyaṃ.</i>	"If I seriously burn down" means having burnt, I shall exercise the suppression by exertion.	"Kdybych vážně spaloval" znamená spalováním budu cvičit potlačování úsilím.
<i>Sāraddhoti sadaratho.</i>	"Burning" means being heated.	"Hoří" znamená je horké.
<i>Padhānābhitunnassāti padhānena abhitunnassa, viddhassa satoti attho.</i>	"By forcing the effort" (has) the meaning of forcing by effort being destructive.	"Nucenou námahou" (má) význam nucení námahy (a) být ničivý.

<i>481. "Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakameva jhānaṃ jhāyeyya'nti.</i>	481. "Then, Bhāradvāja, this occurred to me: 'what if I meditate the meditation of non-breathing?'"	481. "Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : 'Co kdybych meditoval meditaci nedýchání?'"
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth as well as from (my) nose.	Pak jsem, Bhāradvādžo, vskutku zastavil nádech (a) výdech se (svých) úst i ze (svého) nosu.

<sup>33</sup> Podkomentář dodává, že tady *kusala citta* je dovedné smýšlení doprovázené mocným Správným Myšlením (*balavasammāsaṅkappayutta kusalacittena*), a že nedovedné myšlenky jsou nedovedné myšlenky spolu s myšlenkami o smyslných rozkoších atd. (*kāma vitakkādisahitaṃ akusalacittaṃ*). Je ale třeba zmínit, že pokušitelský démon Mára, když byl odmítnut při velkém odchodu *bódhisattv* z paláce, varoval *bódhisattu* těmito slovy: "*ito dāni te paṭṭhāya kāma vitakkaṃ vā byāpāda vitakkaṃ vā vihiṃsā vitakkaṃ vā cintita kāle jānissāmi*"<sup>ti</sup>" = "Počínaje od teď tě upozorním když pomyslíš myšlenkou smyslných rozkoší, myšlenkou hněvu, nebo myšlenkou ublížení." (*Jātaka-Aṭṭhakathā – Nidānakathā – Avidúrenidānakathā* (MM sv.1 str.74) a *Apadāna-Aṭṭhakathā – 2. Avidúrenidānakathā* (MM sv.1 str.76).) Tipiṭakadhara Menun Sajadó dokonce přidává, že kdyby takové myšlenky vyvstaly v *bódhisattv*o, Mára by *bódhisattu* zabil "hned na místě." ( "*The Great Chronicle of the Buddhas*"; sv.2, část první, str.158; PDF str.176.) Mohlo to být tak, že *bódhisatta* jednoduše vnucoval dovedné myšlenky přes jakékoliv jiné myšlenky, které nebyly "přímo" dovedné, jako např. únava, či neklid? To by ale protiřečilo Podkomentáři citovanému výše.

<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) nose, there was a great noise in (my) ears from the escaping air.	Pak mi, Bhāradvādžo, (kdo) zastavil nádech (a) výdech se (svých) úst i ze (svého) nosu, zněl (/"byl"/) ohromný zvuk v (mých) uších (způsobený) unikajícím vzduchem.
<i>Seyyathāpi nāma kammāragaggariyā dhamamānāya adhimatto saddo hoti,</i>	Suppose for example that there is a great noise of blowing bellows.	Řekněme na příklad, že je ohromný zvuk při dmýchání měchy.
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca assāsapassāsesu uparuddhesu kaṇṇasotehi vātānaṃ nikkhamantānaṃ adhimatto saddo hoti.</i>	Indeed, exactly so, Bhāradvāja, there was a great noise in (my) ears from the escaping air to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) nose.	Vskutku, právě tak mi, Bhāradvādžo, (kdo) zastavil nádech (a) výdech se (svých) úst i ze (svého) nosu, zněl (/"byl"/) ohromný zvuk v (mých) uších (způsobený) unikajícím vzduchem.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammutṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,	(V té době) je mnou vynaložené úsilí neotřesitelné, ustanovená všímavost bez výpadku,
<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).	Moje tělo ale hoří (a) je neklidné právě tím nepříjemným úsilím, (touto) nucenou námahou.

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: 'what if I meditate the meditation of non-breathing?'	481. "Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : 'Co kdybych meditoval meditaci nedýchání?'
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.	Pak jsem, Bhāradvādžo, vskutku zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, great winds push (toward the top) of (my) head.	Pak, Bhāradvādžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, tlačily ohromné větry (směrem k temeni mé) hlavy.

<i>Seyyathāpi, bhāradvāja, balavā puriso, tiṇhena sikharena muddhani abhimattheyya,</i>	Suppose, Bhāradvāja, that a strong man fiercely pierced the top of (my) head by a sharp razor; <sup>34</sup>	Řekněme, Bháradvádžo, že silný muž krutě propíchl temeno (mé) hlavy ostrou břitvou;
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā muddhani ūhananti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth, (my) nose, as well as from (my) ears, great winds push (toward the top) of (my) head.	Vskutku, právě tak, Bháradvádžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, tlačily ohromné větry (směrem k temeni mé) hlavy.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammutṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,	(V té době) je mnou vynaložené úsilí neotřesitelné, ustanovená všímavost bez výpadku,
<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).	Moje tělo ale hoří (a) je neklidné právě tím nepříjemným úsilím, (touto) nucenou námahou.

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"	"Pak, Bháradvádžo, mi tohle vyvstalo (v mysli) : 'Co kdybych meditoval meditaci nedýchání?'
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.	Pak jsem, Bháradvádžo, vskutku zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, there were (painful) ("head-") feelings in (my) head.	Pak, Bháradvádžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, vyvstaly (/ "byly") (bolestivé) ("hlavové") pocity v hlavě.
<i>Seyyathāpi, bhāradvāja, balavā puriso daḷhena varattakkaḥḍena sīse sīsaveṭṭhaṃ dadeyya,</i>	Suppose, Bhāradvāja, that a strong man might give (me) head-binding by a piece of coarse leather-rope on (my) head;	Řekněme, Bháradvádžo, že by (mi) silný muž udělal vázání hlavy kusem koženého provazu na (mé) hlavě;
<i>evameva kho, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and)	Vskutku, právě tak, Bháradvádžo, mě, kdo zastavil nádech (a) výdech

<sup>34</sup> Tipiṭakadhara Menun Sajadó ale říká: "jako kdyby silný muž stloukal v hlavě ostrým špičatým vrtákem." ( "The Great Chronicle of the Buddhas", sv.2, část první, str.153; PDF str.171.)

<i>assāsapassāsesu uparuddhesu adhimattā sīse sīsavedanā honti.</i>	out-breath from (my) mouth, (my) nose, as well as from (my) ears, there were (painful) ("head-") feelings in (my) head.	se (svých) úst, z nosu, i z uší, vyvstaly (/ "byly") (bolestivé) ("hlavové") pocity v hlavě.
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhitā sati asammutṭhā;</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse,	(V té době) je mnou vynaložené úsilí neotřesitelné, ustanovená všímavost bez výpadku,
<i>sāraddho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhitunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).	Moje tělo ale hoří (a) je neklidné právě tím nepříjemným úsilím, (touto) nucenou námahou.

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakamyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"	"Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : 'Co kdybych meditoval meditaci nedýchání?'
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.	Pak jsem, Bhāradvādžo, vskutku zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, great winds cut through (my) belly.	Pak, Bhāradvādžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, ohromné větry prořezávaly v břiše.
<i>Seyyathāpi, bhāradvāja, dakkho goghātako vā goghātakantevāsī vā tiṇhena govikantanena kucchiṃ parikanteyya,</i>	Suppose, Bhāradvāja, that a skilled bovine slaughterman or an apprentice of a bovine slaughterman cuts through (my) belly by a sharp bovine knife;	Řekněme, Bhāradvādžo, že dovedný bovinní porážec (na jatkách) nebo učeň bovinního porážce (mi) přeřeže břicho ostrým bovinním nožem;
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimattā vātā kucchiṃ parikantanti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, great winds cut through (my) belly.	Vskutku, právě tak, Bhāradvādžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, ohromné větry prořezávaly v břiše
<i>Āraddhaṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ upaṭṭhitā sati asammutṭhā;</i>	(At that time) there is unshakeable effort indeed made by me,	(V té době) je mnou vynaložené úsilí neotřesitelné, ustanovená všímavost bez výpadku,

	established mindfulness without lapse,	
<i>sāradhho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	My body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).	Moje tělo ale hoří (a) je neklidné právě tím nepříjemným úsilím, (touto) nucenou námahou.

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ appāṇakaṃyeva jhānaṃ jhāyeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: "what if I meditate the meditation of non-breathing?"	"Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : 'Co kdybych meditoval meditaci nedýchání?'
<i>So kho ahaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāse uparundhiṃ.</i>	Then I indeed, Bhāradvāja, stopped in-breath (and) out-breath from (my) mouth, from (my) nose, as well as from (my) ears.	Pak jsem, Bhāradvādžo, vskutku zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší.
<i>Tassa mayhaṃ, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.</i>	Then, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, there is great burning in (my) body.	Pak, Bhāradvādžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, vyvstalo ("bylo") velké pálení v těle.
<i>Seyyathāpi, bhāradvāja, dve balavanto purisā dubbalataraṃ purisaṃ nānābhāsu gahetvā aṅgārakāsuyā santāpeyyuṃ samparitāpeyyuṃ,</i>	Suppose, Bhāradvāja, that two strong men take a weaker man by different limbs (and) roast (him) in a pile of coals, totally roast (him) up.	Řekněme, Bhāradvādžo, že dva silní muži vezmou slabšího muže za různé končetiny, (a) opečou (ho) na hromadě uhlí, zcela (ho) opečou.
<i>evameva kho me, bhāradvāja, mukhato ca nāsato ca kaṇṇato ca assāsapassāsesu uparuddhesu adhimatto kāyasmim dāho hoti.</i>	Indeed, exactly so, Bhāradvāja, to me (who) stopped in-breath (and) out-breath from (my) mouth as well as from (my) ears, there is great burning in (my) body.	Vskutku, právě tak, Bhāradvādžo, mě, kdo zastavil nádech (a) výdech se (svých) úst, z nosu, i z uší, vyvstalo ("bylo") velké pálení v těle.
<i>Āradhāṃ kho pana me, bhāradvāja, vīriyaṃ hoti asallīnaṃ, upaṭṭhiṭā sati asammutṭhā, sāradhho ca pana me kāyo hoti appaṭippassaddho, teneva dukkhappadhānena padhānābhittunnassa sato.</i>	(At that time) there is unshakeable effort indeed made by me, established mindfulness without lapse, my body is however burning (and) restless just by endeavoring so uncomfortably, by forcing the effort (that much).	(V té době) je mnou vynaložené úsilí neotřesitelné, ustanovená všímavost bez výpadku, moje tělo ale hoří (a) je neklidné právě tím nepříjemným úsilím, (touto) nucenou námahou.

<i>Apissu maṃ, bhāradvāja, devatā disvā evamāhaṃsu – 'kālaṇkato samaṇo gotamo'ti.</i>	Thereafter, Bhāradvāja, deities saw me and spoke thus: "the ascetic Gotama is dead."	Poté, Bháradvádžo, mě viděli bohové a pravili takto: "asketa Gótama je mrtvý."
<i>Ekaccā devatā evamāhaṃsu – 'na kālaṇkato samaṇo gotamo, api ca kālaṇkarotī'ti.</i>	Some deities spoke thus: "the ascetic Gotama is not dead, however he is dying."	Někteří bohové pravili takto: "asketa Gótama není mrtvý, ale umírá."
<i>Ekaccā devatā evamāhaṃsu – 'na kālaṇkato samaṇo gotamo, nāpi kālaṇkaroti;</i>	Some deities spoke thus: "the ascetic Gotama is neither dead, nor is he dying;	Někteří bohové pravili takto: "asketa Gotama ani není mrtvý, ani neumírá;
<i>arahaṃ samaṇo gotamo, vihārotveva so arahato<sup>35</sup> evarūpo hotī'ti.</i>	Enlightened is the ascetic Gotama, he, the Arahant, when residing, (he) is such."	Osvícený je asketa Gótama, on, Arahant, je takový když prodlévá.

<i>378. Appāṇakanti nirassāsakaṃ.</i>	378. "Of non-breathing" means without breathing.	378. "Nedýchání" znamená bez dýchání.
<i>Kammāragaggariyāti kammārassa gaggaranāliya.</i>	"Of blowing bellows" means of smith's <sup>36</sup> bellows.	"Dmýchání měchy" znamená kovářovy měchy.
<i>Sīsavedanā hontīti kutoci nikkhamituṃ alabhamānehi vātehi samuṭṭhāpitā balavatiyo sīsavedanā honti.</i>	"There were (painful) ("head-") feelings" means there arose strong head-feelings by the winds that didn't (get) to escape from anywhere.	"Vyvstaly (/ "byly") (bolestivé) ("hlavové") pocity" znamená, že vyvstaly silné pocity v hlavě větry, které se nedostaly nikudy ven.
<i>Sīsaveṭhaṃ dadeyyāti sīsaveṭhanaṃ dadeyya.</i>	"Give (me) head-binding" means (he) might give a head-binding.	"Udělil (mi) vázání hlavy" znamená udělil vázání hlavy.
<i>Devatāti bodhisattassa caṇkamanakoṭiyaṃ paṇṇasālapariveṇasāmanta ca adhivatthā devatā.</i>	"Deities" means the deity that stayed at the end of the <i>bodhisatta's</i> walking-meditation path as well as (the deity) that stayed in the leaf-roofed chamber (of the <i>bodhisatta</i> ).	"Bohové" znamená bůh, který pobýval na konci <i>bódhisattovy</i> cesty na meditaci v chůzi a také (bůh), který pobýval v ( <i>bódhisattově</i> ) místnosti s listovou střechou.

<sup>35</sup> Protože to slovo má čtyři různé významy, nechávám *Arahant* i v překladu, abych předešel upřednostnění kteréhokoliv z těch čtyř významů. Ty čtyři významy jsou: "*ārakattā arīṇaṃ, arāṇaṇṇa hatattā, paccayādināṃ arahattā, pāpakaraṇe rahābhāvāti imehi tāva kāraṇehi arahanti vedibbho.*" = "Oddálení se od nepřátel (tj. nečistot vlastní mysli), zabitím nepřátel (tj. nečistot vlastní mysli), vhodností k (obdarování) potřeb atd., (a) nepřítomnost činění zlého (i) tajně – slovo "*arahaṃ*" by mělo být známé i s těmito vlastnostmi.

<sup>36</sup> Doslovný Páli-barmský překlad překládá *kammārassa gaggaranāliya* jakožto "měchy zlatníka" (ရွှေငန်းထိန်၏ ရွက်ဝါးဖြင့်). Nenacházím podporu pro tento překlad ani v Podkomentářích, ani Tipiṭakadhara Menun Sajadónem, který říká: "kovář" ("blacksmith", TGCB 2.1. str.153).

<i>Tadā kira bodhisattassa adhimatte kāyadāhe uppanne mucchā udapādi.</i>	Indeed, at that time, there arose dizziness in the immensely hot body of the <i>bodhisatta</i> .	Vskutku, tehdy v nesmírně horkém těle <i>bódhisatty</i> vyvstala malátnost.
<i>So caṇkameva nisinno hutvā papati.</i>	He, while just walking, fell down into sitting. <sup>37</sup>	On, právě při chůzi, upadl do sezení.
<i>Taṃ disvā devatā evamāhaṃsu – "vihārotveva so arahato"ti, "arahanto nāma evarūpā honti matakasadisā"ti laddhiyā vadanti.</i>	Having seen that, deities spoke thus: "thus resides He, the Arahant," "As for Arahants, they are of such character, like dead," speak (the deities their) assumption.	Když to viděli, bohové pravili takto: "takto prodlévá On, Arahant," "Co se týče Arahantů, jsou takové povahy, jako mrtví," promlouvali (bohové své) domněnky.
<i>Tattha yā devatā "kālaṇkato"ti āhaṃsu, tā gantvā suddhodanamahārājassa ārocesuṃ – "tumhākaṃ putto kālaṇkato"ti.</i>	There the deities that said "dead", they went and informed the great king Suddhodana: "Your son is dead."	Tam ti bohové, kteří řekli "mrtvý," šli a informovali velkého krále Suddhódanu: "Tvůj syn je mrtvý."
<i>Mama putto buddho hutvā kālaṇkato, no ahutvāti?</i>	"Is my son dead after becoming Enlightened, or not after becoming (Enlightened)?"	"Je můj syn mrtvý po tom, co se stal Osvíceným, nebo nikoliv po tom, co se stal (Osvíceným)?"
<i>Buddho bhavituṃ nāsakki, padhānabhūmiyaṃyeva pativā kālaṇkatoti.</i>	"He was not able to become Enlightened; he is dead having fallen right on the floor (where he) exerted (himself)."	"Nebyl schopný se stát Osvíceným; je mrtvý po tom, co spadl právě na zem, (kde) se namáhal.
<i>Nāhaṃ saddahāmi, mama puttassa bodhiṃ apatvā kālaṇkiriya nāma natthīti.</i>	"I don't believe (you), there is no death for my son if (he) hasn't (yet) attained Enlightenment," (said the king).	"Nevěřím (vám), není smrti mému synovi, pokud (ještě) nedosáhl Osvícení," (řekl král).

<i>Aparabhāge sammāsambuddhassa dhammacakkaṃ pavattetvā anupubbena rājagahaṃ gantvā</i>	In the later part (of the Buddha's life), when the Wheel of Dhamma was set spinning, (the Buddha) gradually went to Rājagaha,	V pozdější části (Buddhova života), když už bylo Kolo Dhammy roztočeno, (Buddha) postupně došel do Rádžagahy,
<i>kapilavatthuṃ anuppattassa suddhodanamahārājā pattaṃ gahetvā pāsādaṃ āropetvā yāgukhajjakaṃ datvā</i>	And then from (the Buddha) who arrived in Kapilavatthu, the great king Suddhodana took the alms-bowl, placed (it) in the palace, gave (the Buddha) sumptuous rice-gruel,	A pak od (Buddhy,) který došel do Kapilavatthu, velký král Suddhódana vzal almužní mísu, uložil (ji) v paláci, dal (Buddhovi) výživnou rýžovou polévku,

<sup>37</sup> Tipiṭakadhara Menun Sajadó překládá Páli Komentář s pochopením, že slova *nisinno hutvā* popisují slovo *papati*, spíše než (což by bylo obvyklejší chápání) uložením momentu upadnutí za moment sezení. Sajadó píše: "Bódhisatta omdlel a upadlo do sedící pozice během chůze. (Neupadl lehnutím si na tvář nevzhledným způsobem. Poněvadž byl obdařený ohromnou všímavostí, pouze upadl do sedící pozice přitom, co se procházel sem a tam.)" (TGCB 2.1. str.155)

<i>antarābhattasamaye etamattam ārocesi – tumhākaṃ bhagavā padhānakaraṇakāle devatā āgantvā, "putto te, mahārāja, kālaṅkato"ti āhaṃsūti.</i>	And at the end of the meal informed (the Buddha) about that matter: "Exalted One, during the time of Your exertion, deities arrived and said: 'great king, your son is dead.'"	A na konci jídla (Buddhu) informoval o té záležitosti. "Vznešený, během doby Tvého namáhání se, bohové přišli a řekli: 'velký králi, tvůj syn je mrtvý.'"
<i>Kim saddahasi mahārājāti?</i>	"What did (you) believe, great king?"	"Čemu jsi věřil, velký králi?"
<i>Na bhagavā saddahinti.</i>	"Exalted One, I didn't believe."	Vznešený, nevěřil jsem."
<i>Idāni, mahārāja, supinappaṭiggahaṇato paṭṭhāya acchariyāni passanto kim saddahissasi?</i>	"Now, great king, since the (time you) have received the explanation of (your) dreams, seeing wonders, what do you believe?"	"Teď, velký králi, od (té doby co) jsi dostal výklad (tvých) snů, když jsi viděl zázraky, čemu věříš?"
<i>Ahampi buddho jāto, tvampi buddhapitā jāto, pubbe pana mayhaṃ aparipakke ñāṇe bodhicariyaṃ carantassa dhammapālakumārakālepi sippaṃ uggahetuṃ gatassa,</i>	I have become the Enlightened One, you have also become the father of the Enlightened One. Previously, moreover, when my knowledge was not accomplished, training in the Enlightenment training, even in the life (/ "time") as the prince Dhammapāla when (I) went to learn skills,	Já jsem se stal Osvíceným, ty jsi se také stal otcem Osvíceného. Před tím, navíc, když ještě nebyla má znalost dokonalá, když jsem cvičil cvičení k Osvícení, dokonce v životě jakožto princ Dhammapāla, když jsem se šel učit dovednostem,
<i>"tumhākaṃ putto dhammapālakumāro kālaṅkato, idamassa aṭṭhi"ti ekaṭṭhiṃ āharitvā dassesuṃ,</i>	(people) brought a wild goat's bone and explained: 'your son prince Dhammapāla is dead, this is his bone' -	(lidé) přinesli kost divoké kozy a vysvětlili: 'váš syn princ Dhammapāla je mrtvý, tohle je jeho kost' -
<i>tadāpi tumhe, "mama puttassa antarāmarāṇaṃ nāma natthi, nāhaṃ saddahāmi"ti avocuttha, mahārājāti.</i>	Even at that time you said: 'there is no untimely death to my son, I don't believe (you),' great king."	I tehdy jste, <sup>38</sup> velký králi, řekli: 'není předčasná smrti pro mého syna, nevěřím (vám).'"
<i>imissā aṭṭhuppattiyaṃ bhagavā mahādhammapālajātakaṃ kathesi.</i>	(Based) on this biography the Exalted One narrated the birth story (called) The Great Dhammapāla.	(Na základě) tohoto životopisu Vznešený převyprávěl příběh (svého minulého) zrození, zvaný "Velký Dhammapāla."

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ sabbaso āhārupacchedāya paṭipajjeyya'nti.</i>	"Then, Bhāradvāja, this occurred to me: 'what if I practice having cut off all food?'"	"Pak, Bhāradvādžo, mi tohle vyvstalo (v mysli) : 'Co kdybych se cvičil odříznutím veškeré potravy?'"
<i>Atha kho maṃ, bhāradvāja, devatā upasaṅkamitvā etadavocuṃ – 'mā</i>	Then, Bhāradvāja, indeed the deities approached me and said this: 'may	Pak, Bhāradvādža, ke mě vskutku přistoupili bohové a řekli toto: 'kéž

<sup>38</sup> Asi se nejedná o vykání, protože mu do teď Buddha tykal. Jedná se o rodinu, které tuto zprávu řekli lidé.

<i>kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajji.</i>	you, sir, indeed not practice having cut off all food.	ty, pane, vskutku necvičíš odříznutím veškeré potravý.
<i>Sace kho tvaṃ, mārisa, sabbaso āhārupacchedāya paṭipajjissasi, tassa te mayaṃ dibbaṃ ojaṃ lomakūpehi ajjohāressāma. Tāya tvaṃ yāpessasī'ti.</i>	If you, sir, really practice having cut off all food, then we will bring heavenly nutrition for you by (your) skin pores. <sup>39</sup> By that you will thrive.'	Pokud budeš ty, pane, vskutku cvičit odříznutím veškeré potravý, pak (ti) doneseme nebeskou výživu (tvými) kožními póry. Tím ty budeš prospívat.'
<i>Tassa mayhaṃ, bhāradvāja, etadahosi – 'ahañceva kho pana sabbaso ajajjitaṃ paṭijāneyyaṃ,</i>	Then, Bhāradvāja, this occurred to me: 'So, even though I would proclaim thorough fasting,	Pak, Bhādvádžo, mi tohle vyvstalo (v mysli) : 'Tak i kdybych já prohlašoval úplné nejezení,
<i>imā ca me devatā dibbaṃ ojaṃ lomakūpehi ajjohāreyyūṃ, tāya cāhaṃ yāpeyyaṃ.</i>	These deities would then bring for me heavenly nutrition by (my) skin pores, and by that I would thrive.	Tito bohové by mi pak donášeli nebeskou výživu póry (mé) kůže, a tím bych prospíval.
<i>Taṃ mamassa musā'ti.</i>	That would be a lie of mine. <sup>40</sup>	To by byla moje lež.'
<i>So kho ahaṃ, bhāradvāja, tā devatā paccācikkhāmi, 'hala'nti vadāmi.</i>	Then I, Bhāradvāja, indeed refused those deities, (and) said: 'enough'."	Pak jsem já, Bhāradvádžo, vskutku odmítl ty bohy, (a) řekl: 'dost'."

<i>379. Mā kho tvaṃ mārisāti sampiyāyamānā āhaṃsu.</i>	379. "(May) you, sir, indeed no (practice)" – (the deities) said (that) out of love (for the <i>bodhisatta</i> ).	379. "(Kéž) ty, pane, vskutku (necvičíš)" – (bohové) mluvili z lásky (pro <i>bódhisattu</i> ).
<i>Devatānaṃ kirāyaṃ piyamanāpavohāro, yadidaṃ mārisāti.</i>	Indeed, this is the usage of love & affection for deities, namely this "sir" (/mārisa).	Vskutku, tohle je slovo (/použití) lásky a náklonnosti pro bohy, tj. toto "pane" (/mārisa).
<i>Ajajjitanti abhojanaṃ. Halanti vadāmīti alanti vadāmi, alaṃ iminā evaṃ mā karittha, yāpessāmahanti evaṃ paṭisedhemīti attho.</i>	"Fasting" means not eating. "I said: 'enough'" has the meaning "I said: 'stop, stop that, don't do so, I will thrive,' I prohibit (them)."	"Nejezení" znamená ne jezení. "Řekl jsem 'dost'" má význam "řekl jsem 'zastavte, zastavte to, nedělejte to tak, budu prospívat (sám),' (a tak) jsem (jim to) zakázal."

<i>"Tassa mayhaṃ, bhāradvāja, etadahosi – 'yaṃnūnāhaṃ thokaṃ thokaṃ āhāraṃ āhāreyyaṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā</i>	"Then, Bhāradvāja, this occurred to me: 'what if I eat a little (and then again) a little food, a handful by handful (of liquid), as is either the mungo juice, or the horse-gram	"Pak, Bhāradvádžo, mi tohle vyvstalo (v mysli) : 'co kdybych jedl trochu (a pak zase) jen trochu jídla, hrst po hrsti (tekutiny), jako je buď mungová šťáva, nebo šťáva z koňské cizrny, nebo šťáva z fazolky
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<sup>39</sup> Doslova "póry chlupů".

<sup>40</sup> Tj. Buddha by pak řekl, že nejedl, přestože by ve skutečnosti přijímal výživu od bohů. Cvičení nejezení by tudíž nebylo dokonalé, protože přestože by zanechal jídla ze světa lidí, nezanechal by jídla z nebe.

<i>kaḷāyayūsaṃ, yadi vā hareṇukayūsa'nti.</i>	juice, or the cow-pea juice, or the chick-pea juice.'	čínské, nebo šťáva z (obyčejné) cizrny.'
<i>So kho ahaṃ, bhāradvāja, thokaṃ thokaṃ āhāraṃ āhāresiṃ pasataṃ pasataṃ, yadi vā muggayūsaṃ, yadi vā kulatthayūsaṃ, yadi vā kaḷāyayūsaṃ, yadi vā hareṇukayūsaṃ.</i>	Thus I, Bhāradvāja, indeed ate a little by little food, a handful by handful (of liquid), as is either the mung-bean juice, or the horse-gram juice, or the cow-pea juice, or the chick-pea juice.	A tak jsem, Bhāradvādžo, vskutku jedl jídlo po troškách, hrst po hrsti (tekutin), jako je buď mungová šťáva, nebo šťáva z koňské cizrny, nebo šťáva z fazolky čínské, nebo šťáva z (obyčejné) cizrny.'
<i>Seyyathāpi nāma āsītikapabbāni<sup>41</sup> vā kāḷapabbāni vā, evamevassu me aṇḍapaccaṇḍāni bhavanti tāyevappāhāratāya;</i>	Suppose for example joints of (bamboo) (called) "eighty (years old)", or "black" (bamboo) joints, exactly so became my limbs just by eating so little.	Řekněme na příklad (bambusové) klouby (bambusu) (zvaného) "osmdesátník", nebo klouby "černého" (bambusu), právě tak se stalo s mými údý pouze jezením tak málo.
<i>seyyathāpi nāma oṭṭhapadaṃ, evamevassu me ānisaḍaṃ hoti tāyevappāhāratāya;</i>	Suppose for example a camel's hoof, exactly so was the flesh of my buttocks just by eating so little. <sup>42</sup>	Řekněme na příklad velbloudí kopyto, právě tak bylo maso mé zadnice pouze jezením tak málo.
<i>seyyathāpi nāma vaṭṭanāvaḷi, evamevassu me piṭṭhikaṇṭako uṇṇatāvanato hoti tāyevappāhāratāya;</i>	Suppose for example a string of beads <sup>43</sup> , exactly so were my backbone vertebrae rising (and) descending (/in depressed intervals) just by eating so little.	Řekněme na příklad řetízek s korálky, právě tak byly (mé) páteřní kosti stoupající (a) klesající (/propadající se v rozestupech) pouze jezením tak málo.
<i>seyyathāpi nāma jaraśālāya gopānasiyo oluggaviluggā bhavanti, evamevassu me phāsuliyo oluggaviluggā bhavanti tāyevappāhāratāya;</i>	Suppose for example roof-supporting beams of rest-house that start to rotten away, exactly so where my ribs just by eating so little.	Řekněme například trámy, které podporují střechu zastávky pro cestovatele, které začaly uhnívat, právě tak bya má žebra pouze jezením tak málo.
<i>seyyathāpi nāma gambhīre udapāne udakatārakā gambhīragatā okkhāyikā dissanti, evamevassu me akkhikūpesu akkhitārakā</i>	Suppose for example the water bubbles in a deep (water) well are visible as gone (and) descended deep, <sup>44</sup> exactly so were my eye-balls	Řekněme na příklad vodní bubliny v hlubotké studni jsou viditelné coby sešlé (a) sestouplé do hloubky, právě tak byly moje oční bulvy sešlé (a)

<sup>41</sup> Z tohoto překladu se může zdát, že původní význam "*āsītikapabbāni*" byl jednoduše "kouby osmdesátiletého (starého muže)". To slovo *pabba* se ale užívá pouze pro "klouby" (tj. kolínka) větví, popínavých rostlin, třtiny, rákosu, či trávy (jak vysvětluje U Hout Seinův Páři-Myanmarsko-Anglický Slovník), kdežto slovo pro anatomické klouby je "*sandhi*".

<sup>42</sup> Tipiṭakadhara Menun Sajadó říká: "Bódhisattovy boky byly zcela vráscité jako velká velbloudí kopyta, a řitní otvor byl propadlý." (TGCB 2.1. str.156)

<sup>43</sup> Doslovný Páři-barmský poznamenává: "kde každý tlačí jeden na druhého."

<sup>44</sup> U Hten Fattův překlad do angličtiny říká: "jako třpyt vody ležící na dni hluboké studně." Tipiṭakadhara Menun Sajadó ale říká: "jako vodní bubliny ve velké hluboké studni." (TGCB 2.1. str.157). Slovo "*udakatārakā*" může mít oba významy. Velký Páři-Myanmarský Slovník říká: "*ရှေ့ထင်သော အဝိုင်း*" ("stín viditelný ve vodě"), kdežto Páři-Myanmarský Slovník U Hout Seina říká "*ရေပွတ်*" ("vodní bubliny"). Předpokládám, že bubliny dávají větší význam v tomto kontextu, protože jejich tvar je přirovnatelný k tvaru očí.

<i>gambhīragatā okkhāyikā dissanti tāyevappāhāratāya;</i>	visible in the eye-sockets gone (and) descended deep just by eating so little.	sestouplé hluboko pouze jezením tak málo.
<i>seyyathāpi nāma tittakālābu āmakacchinno vātātapena saṃphuṭito hoti sammilāto, evamevassu me sīsacchavi saṃphuṭitā hoti sammilātā tāyevappāhāratāya.</i>	Suppose for example a bitter gourd picked when tender is thoroughly affected by wind (and) heat, dried up, exactly so was my skin on the head thoroughly affected, dried up, just by eating so little.	Řekněme na příklad hořká dýně je utrhlá, když je měkká, a zcela ovlivněná větrem (a) horkem, uschlá, právě tak byla kůže na mé hlavě zcela ovlivněná, uschlá, pouze jezením tak málo.
<i>So kho ahaṃ, bhāradvāja, 'udaracchaviṃ parimasissāmī'ti piṭṭhikaṇṭakaṃyeva pariggaṇhāmi, 'piṭṭhikaṇṭakaṃ parimasissāmī'ti udaracchaviṃyeva pariggaṇhāmi;</i>	Then I, Bhāradvāja, indeed (thinking: ) 'I will take hold the skin of (my) belly' I held just (my) backbone. (Thinking: ) "I will take hold of the backbone" I held just the skin of (my) belly.	Pak jsem já, Bháradvádžo, vskutku (s myšlenkou: ) 'uchopím kůži (svého) břicha' držel pouze (svou) páteřní kost. (S myšlenkou: ) "uchopím (svou) páteřní kost" jsem držel pouze kůži (svého) břicha.
<i>yāvassu me, bhāradvāja, udaracchavi piṭṭhikaṇṭakaṃ allinā hoti tāyevappāhāratāya.</i>	So much did, Bhāradvāja, the skin of (my) belly attach to the backbone just by eating so little.	Až tolik, Bháradvádžo, se kůže (mého) žaludku přilepila k (mé) páteři pouze jezením tak málo.
<i>So kho ahaṃ, bhāradvāja, 'vaccaṃ vā muttaṃ vā karissāmī'ti tattheva avakujjo papatāmi tāyevappāhāratāya.</i>	Then I, Bhāradvāja, (thinking: ) 'I will defecate or urinate,' fall right there on (my) face, just by eating so little. <sup>45</sup>	Pak jsem já, Bháradvádžo, (s myšlenkou: ) 'vyprázdním se, vymočím se,' upadl právě tam na (svou) tvář, pouze jezením tak málo.
<i>So kho ahaṃ, bhāradvāja, imameva kāyaṃ assāsento pāṇinā gattāni anumajjāmi.</i>	Then I, Bhāradvāja, indeed (think: ) 'I will rub (my) limbs by (my) hands appeasing this very body.'	Pak já, Bháradvádžo, vskutku (pomyslel: ) 'promnu si končetiny rukama, a uklidním právě toto tělo.'
<i>Tassa mayhaṃ, bhāradvāja, pāṇinā gattāni anumajjato pūtimūlāni lomāni kāyasmā papatanti tāyevappāhāratāya.</i>	Then, Bhāradvāja, to me rubbing (my) limbs by (my) hand, hair of decayed roots fall out from the body just by eating so little. <sup>46</sup>	Pak, Bháradvádžo, mě, který si promníval údy rukou, vypadly chlupy uhnílych kořenů z (mého) těla pouze jezením tak málo.
<i>Apissu maṃ, bhāradvāja, manussā disvā evamāhaṃsu – 'kāḷo samaṇo gotamo'ti.</i>	Thereafter, Bhāradvāja, when people saw me (they) spoke thus: 'the ascetic Gotama is black.'	Potom, Bháradvádžo, když mě viděli lidé, pravili takto: 'asketa Gótama je černý.'

<sup>45</sup> Tipiṭakadhara Mengun Sajadó vysvětluje: "Při sezení za účelem odpovědi volání přírody, moč nevycházela, poněvadž nebyl v břiše dostatek tekutého jídla, které by se změnilo v moč. Co se týče stolice, pouze byly s potíženími propuštěny jedna nebo dvě ztvrdlé hrudky velikosti betelového ořechu. Z celého těla vydatně tekla pot. On (tj. *bódhisatta*) upadl právě tam, tváří dolů." (TGCB 2.1. str.157) Všimni si ten rozdíl oproti tomu, co řekl sajadó na str.155: "Poněvadž byl obdařený ohromnou všímavostí, pouze upadl do sedící pozice přitom, co se procházel sem a tam." Možná jde o to poukázat na ten silný vliv, který mělo nejezení na *bódhisattovu* všímavost.

<sup>46</sup> Tipiṭakadhara Mingun Sayadaw expands on this, saying that they came off from the body and stuck to the hand. (TGCB 2.1. p.157)

<i>Ekacce manussā evamāhaṃsu – 'na kāḷo samaṇo gotamo, sāmo samaṇo gotamo'ti.</i>	Some people spoke thus: 'the ascetic Gotama is not black; dark is the ascetic Gotama.'	Někteří lidé pravili takto: 'asketa Gótama není černý; tmavý je asketa Gótama.'
<i>Ekacce manussā evamāhaṃsu – 'na kāḷo samaṇo gotamo napi sāmo, maṇiguracchavi samaṇo gotamo'ti;</i>	Some people spoke thus: 'the ascetic Gotama is neither black, nor even dark. Dark-golden (/grey) skinned is the ascetic Gotama.' <sup>47</sup>	Někteří lidé pravili takto: 'asketa Gótama není ani černý, ani tmavý. Tmavě-zlaté (/šedé) pleti je asketa Gótama.'
<i>yāvassu me, bhāradvāja, tāva parisuddho chavivaṇṇo pariyodāto upahato hoti tāyevappāhāratāya.</i>	So much, Bhāradvāja, was (my) pure color of skin, of glittering light, bright, (changed) just by eating so little. <sup>48</sup>	Až tolik, Bháradvádžo, se (změnila) (má) čistá barva kůže, zářivého světla, jasná, pouze jezením tak málo.

<i>380-1. Maṇiguracchavīti maṇiguramacchacchavi.</i>	380-1. "Dark golden (/grey) skinned" means the skin of the fish (known as) freshwater catfish.	380-1. "Tmavě-zlaté (/šedé) pleti" znamená kůže ryby (známé jakožto) sladkovodní sumec.
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<i>482. "Tassa mayhaṃ, bhāradvāja, etadahosi – 'ye kho keci atītamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībba kharā kaṭukā vedanā vedayiṃsu, etāvaparamaṃ, nayito bhiyyo;</i>	482. Then, Bhāradvāja, this occurred to me: "indeed, of those torturing, painful, sharp, harsh, bitter feelings experienced by either ascetics or the brahmins of the past times this much is the ultimate, there is none greater.	482. Pak mi, Bháradvádžo, tohle vyvstalo (v mysli) : "vskutku, z těch mučivých, bolestivých, ostrých, hrubých, hořkých pociťování zakoušených buď askety nebo bráhmany v minulosti, tolik (hle) je nejvíc, není nic většího.
<i>yepi hi keci anāgatamaddhānaṃ samaṇā vā brāhmaṇā vā opakkamikā dukkhā tībba kharā kaṭukā vedanā vedayissanti, etāvaparamaṃ, nayito bhiyyo;</i>	Indeed, also of those torturing, painful, sharp, harsh, bitter feelings experienced by either ascetics or the brahmins of the future times this much is the ultimate, there is none greater.	Vskutku, také z těch mučivých, bolestivých, ostrých, hrubých, hořkých pociťování zakoušených buď askety nebo bráhmany v budoucnosti, tolik (hle) je nejvíc, není nic většího

<sup>47</sup> Tipiṭakadhara Mengun Sajadó poznamenává, že přirozená pleť *bódhisatty* byla "světle šlutá, jako barva *singínikkha* čistého zlata. " (TGCB 2.1. str.158)

<sup>48</sup> V *Suttanipáta – 3. Mahāvaggó – 2. Padhāna Sutta* Buddha vysvětluje, že v tento moment se pokušitelský ďábel Mára zjevil před *bódhisattou* a navrhl, že je pro *bódhisattu* lepší se vrátit domů, poněvadž tímto způsobem by mohl brzy zemřít. (Všimni si té podobnosti tohoto doporučení k tomu, co někteří rodiče a příbuzní mohou navrhnout svědomitému mnichovi, který se chce věnovat usilovné meditaci v džungli. V té době je jejich záměr upřímná láska. V tomto případě je ale Mára popisovaný jakožto "předstírající" dobrou vůli, aby zabránil *bódhisattovi* v dosažení Buddhovství.) *Bódhisatta* pak poukázal samotnému Márovi na Márovo "deset armád", totiž: (1) smyslná rozkoš (*kāma*), (2) odpor (*arati*), (3) žízeň a hlad (*khuppiṇāsa*), (4) vyčerpanost (*tandi*), (5) lenost a strnulost (*thinamiddha*), (6) strach (*bhīru*), (7) pochybnost (*vicikicchā*), (8) namyšlenost a povýšenost (*maṅkha-thambha*), (9) ulpívání a pýcha (*taṇhāmāna*), a (10) sebechvála a ocenění s opovržením a zavržením ostatních (*attukkaṃsana-paravambhana*). Poté *bódhisatta* vyslovil své slavné prohlášení: "*Saṅgāme me matam seyyo yaṃ ce jīve parājito.*" = "Je pro mě lepší zemřít v bitvě, než být poražen a žít."

<i>yepi hi keci etarahi samaṇā vā brāhmaṇā vā opakkamikā dukkhā tibbā kharā kaṭukā vedanā vedayanti, etāvaparamaṃ, nayito bhiyyo.</i>	Indeed, also of those torturing, painful, sharp, harsh, bitter feelings experienced by either ascetics or the brahmins of the present times this much is the ultimate, there is none greater.	Vskutku, také z těch mučivých, bolestivých, ostrých, hrubých, hořkých pocitování zakoušených buď askety nebo bráhmany v přítomnosti tolik (hle) je nejvíc, není nic většího
<i>Na kho panāhaṃ imāya kaṭukāya dukkarakārikāya adhigacchāmi uttari manussadhammā alamariyaññadassanavisesaṃ.</i>	However, indeed, I won't attain the superhuman states, the distinction of knowledge (and) vision worthy of the Noble (men) by this bitter, painful austerity. <sup>49</sup>	Přesto, vskutku, nedosáhnu nadlidských stavů, odlišení se poznání (a) vize hodné Ušlechtilých (mužů) tímto hořkým, bolestivým asketismem.

<i>Etāva paramanti tāsampi vedanānametaṃyeva paramaṃ, uttamaṃ pamāṇaṃ.</i>	"This much is the ultimate" means out of those feelings right this is the ultimate, the utmost amount.	"Tolik (hle) je nejvíc," znamená z těch pocitování právě toto je nejvyšší, největší množství.
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May all beings be happy and healthy ☺

monk Saraṇa

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<sup>49</sup> Z knih o Buddhově životě, které jsou dnes snadno k dostání v obchodech, se dozvídáme, že se *bódhisatta* rozhodl přestat s asketickými metodami, protože slyšel skupinku žen zpívajících poblíž, jak hráli na loutnu. Napadlo ho, že pokud jsou struny v té loutně příliš napnuté, tón nebude správný, a pokud budou struny příliš povolené, žádný tón nevychází. Použil tuto myšlenku k vysvětlení nedbalosti a asketismu, a vstoupil na Střední Stezku. Toto podobenství, ani žádné jiné podobné podobenství se v kontextu *bódhisattova* dosažení Buddhovství neobjevuje ani v hlavním spise, ani v Komentářích, ani Podkomentářích, a dokonce ani ve velké kronice Tipiṭakadhara Mengun Sajadóna. Mohlo to být přidané spisy Mahájánového či jiného než Théravádového Buddhismu? (To přirovnání ale učil Buddha Sónovi Kólivisovi v *AN 6.6.1. Sóna Sutta* a *Vinaya Piṭaka – Mahāvaggapáli – 5. Čammakkhandhakó – Sónassa Pabbadždžá*.) Jak si můžeme všimnout z hlavního spisu, *bódhisatta* se rozhodl pro Střední Stezku skrze vnímaný nejvyšší extrém ve svých asketických metodách a s ním nepřítomnost jakéhokoliv pokroku k Osvobození. Takto je to ale dobře v souladu s předchozími dvěma případy – nejprve si *bódhisatta* uvědomil, že nemůže dosáhnout věčného klidu životem v přepychu; podruhé si uvědomil, že nemůže dosáhnout věčného klidu meditačním pohroužením (*džhánou*), a teď si uvědomil, že nemůže dosáhnout věčného klidu asketickými metodami. Ve všech těch případech dosáhl nejvyššího stupně, a skrze svou jedinečnou všímavost jich zanechal aby hledal jinou cestu.